

THE
GLORY
 of CHRIST's
LIGHT WITHIN
 Expelling
DARKNESS:

Being the sum of the Controversie between the
 People called *Quakers*, and some of the *Non-conformist*
 Priests, as manifest at *Two Publick Disputes in Essex;*

Between *George Whitehead* (called a *Quaker*) and *Stephen*
Scandret (*Presbyter*) being at the latter Dispute assisted
 with five more of his Brethren, the Priests, to wit, *Nathaniel*
Barnard, Henry Havers, Henry Coleman, Nath.
Ball, and Robert Billoes.

Wherein are severall weighty Matters and Principles discus-
 sed, to inform and undeceive the deceived, that they may
 know the Truth as it is in Jesus, which is really desired
 By us who are Lovers of Truth, and Well-wishers to
 our Enemy's Souls,

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Robert Ludgater,
William Allen,
John Farly,
}
{

John Childes,
Giles Barnadiston,
George Whetherley
}

Wherunto is added a Brief and Scriptural Examination of that pri-
 vate Principle of a Personal Election and Reprobation of certain
 definite numbers from Eternity; wherein that ridged Spirit (that
 denies Grace to be free for all men) is detected,

By *G. Whitehead.*

Evil men and Seducers wax worse and worse.

Printed in the Year, 1669.

THE GLORY OF CHRIST RIGHT WITHIN

...the name of the Controversy between the
people called Quakers, and some of the ...
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By C. Whitbread,
George ...
William ...
John ...

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By C. Whitbread.

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Printed in the Year, 1802.

*A Narrative to Professors and Followers
of Presbyterian Priests, and others con-
cerned.*

ALthough perverse Disputes of men of corrupt minds are things neither desirable, nor pleasing to us; yet when such men do appear with impudence, and open face, against the Precious and Living Truth professed by us, we are necessitated to appear on Truth's behalf, and to stand up for the Lord in these weighty matters: as namely, on the behalf of his *Universal Love*, and *Free-Grace* to mankind, wherein we bearing witness unto that *ever-Light* of his, within, and the sufficiency of it both as Rule and Guide in the Way to Salvation, and in vindication of this true Light which enlightens every man coming into the World, as also for the *Power and Work of Christ* in his testifying and freeing man perfectly, out of Sin and Death, for this (through his Grace) we are engaged to appear against the Devil and Darkness, and against all his sinful Agents and Messengers, who dispute against the sufficiency of the Light of Christ that is in every man, and against Perfection being attainable in this life, wherein they do but contend for the Devil, Error, Darkness, and the works thereof, and against God, his Truth, Free-Grace, and his Works whom we desire ever to serve and traffic.

And now, as to the occasion of our having thus to do with this *Stephen Saunders*, and some of his Brethren, the two Disputes (as they were deemed) that were between him and our Friend *George Whitehead*, were chiefly occasioned by the said S. S. and some of his Hearers and Benefactors, both proffering and urging for disputes; it appears, that some of his Hearers had in character better conceits of him, than he deserved, as judging him a man of competent parts and abilities for that purpose; as also probably supposing that his Cause on Principles had had such Truth in them, that

they should have had the more power and prevalency with them to have stood the trial better then they did.

As for the first Dispute on the 20th of the 11th moneth (68) it was managed with more calmness and moderation on S. S. his part then the latter, excepting that many times he would interrupt when an answer was a giving, and at the latter end he broke off to be gone, in such an abrupt manner, that as he occasioned some disorder, leaving some false insinuations against us, implying, as if we did not own the Righteousness of Christ for Iustification, &c. without staying to receive answer thereto, which tended to stir up the ruder sort against us: Howbeit, the Controversie having been managed before with some moderation, this S. S. (as no doubt, being then under some conviction) was forc'd to confess to several truths which G. W. urged: As first, (after he had asserted the *Scriptures to be the only Rule of Life*) he confessed, *that the Light within was a spiritual Light, and the Light of the Spirit of God, that every one is enlightened with.* Secondly, *That this Light many have who have not the Scriptures.* Thirdly, *That this Light within might, through the blessing of God, with a good improvement, save them that have not the Scriptures.* So that to his own confutation, he did herein confess to the Light within, as being more universal than the Scriptures. And in his confessing *this Light within to be Spiritual, or a Light of the Spirit of God*, he hath flatly contradicted his denying the Light within to be saving; and in divers other things, at the other Dispute, he did manifestly contradict himself, and yet would not appear to see or confess his Error, when several times urged upon him at the Dispute: Howbeit, afterwards he writ a Paper to G. W. wherein he confessed himself *defective in the Disputation*; howbeit, (as appeared upon some of his Hearers pressing him for a second Disputation, as also being reflected upon by some of the professing Party, who reported, that he had given away their Cause) he himself writ, and pressed several times upon G. W. for another Dispute, using very smooth words; as, *Beloved Friends, I am willing again to meet you in a friendly and amicable manner to dispute*; but at this last Dispute all his pretended amity and friendship was turned into enmity, railing, interruptions and disorderly proceedings, not at all like a man either serious, or composed in his mind for to mannage a Dispute, nor yet moderately

moderately to search into matters. To his earnest urging to a second Dispute to be on the 25th or 30th of *March*, G. W. could not then lay aside his occasions to attend upon him at that time, but rather endeavoured to persuade this his (more forward and confident, then prudent) Antagonist to weigh the business a little longer, that he might forbear pressing such a thing, until the Lord should order his coming from *London* into this Country; *George* proposing these things following to his consideration, in the mean time a little to quiet him, as in his Letter to S. S. in these words, (viz.) 'Seeing that thou dost appear as one so willing and forward in this case to gratifie the peoples desires, I judge it meet that thou take the matter into more serious consideration, before there be a positive conclusion between us of the time and place for such a meeting; as first, to mind, that Sectaries (among whom thou and I, with our Friends are numbred) have their present Liberty and Meetings rather by connivance, then by Law or Tolleration granted by the present Power; so that if occasion of provocation should be taken at such Meeting or Meetings, we must consider aforehand what in probability may be the issue. Secondly, I have not observed those Leaders of the People of thy persuasion to be so forward or ready to suffer imprisonment and exile in Stormy Times, as many of us, or our Friends have done, that now you should seem to be so forward to make a flourish, and perk up so high in a time of Calm, unless you were resolved to stand a Storm with us; however, prudence in these matters would become all, &c. howbeit, G. W. did signifie, that he was not unwilling, in the Lord's Will and time, both to answer the will and desires of moderate people in the case, as also to stand up for God and his Truth, as required by him, or necessitated upon such occasions being put upon him, (withal urging, that S. S. would engage there should be no Tumult nor Disturbance made against us) but when S. S. saw that G. W. could not meet him so soon as he desired, he seemed to be the more urgent for a second Dispute, and so writ again for that end, probably thinking, either that that might excuse him to his Hearers, if *George* should not meet him; or else, if he should, that he might amend his matter, and save up the fore wherein he was defective before; [though he has more matted his work, and stained his credit at the last dispute,

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in the eyes of all moderate people, then ever before; for his confessing to several Truths at the former Dispute, though to the breaking the neck of his and his Brethrens corrupt Cause, was better resented by all indifferent Auditors, then his insolently opposing and gainsaying the Truth in a most irregular manner at the last Dispute, as one resolved both to stop his ears, and shut his eyes against plain demonstration and conviction, as also to hinder the People from hearing the Truth, by his frequent interruptions, when answers should have been given; being, with his Assistant *Nathaniel Barnard*, resolved to bawl and make a noise when any thing of Truth was like to pinch them, or inform the people against their Errors and Corruptions.]

But notwithstanding all this *S. Scudder's* pressing for this second Dispute, when he was sent to by *John Childs* and *Joseph Smith*, upon G. W. his order, to inform him of *George's* being in the Country, as also of his willingness to meet him for a Dispute; also, *George* writ several times to him upon his seeming to evade disputing, because that *George* at first took not notice of his propositions; [he having pretended, that it was in love to Christ, in love to Truth itself, and in good will to Souls that he would dispute again; though he would have shuffled it off when it came to trial] whereupon he used these words in his Letter to *George*; (viz.) *Who would come over the threshold to Dispute with such a one? I do still look upon you as deny to dispute with me;* thus he both slighted him, and uttered falsehood, for *George* did not deny to dispute, though he could not joyn with him in prayer, which was one of his main Propositions, in these words, *I shall still urge, that we begin with solemn Prayer, wherein none of us could joyn with him, judging it a very unreasonable thing in him to impose any such thing upon us, while we are so opposite and contrary in our spirits and principles to him and his Brethren; for there cannot be a real joyning in worship, where there is not an union in Principle; though the Duty of Prayer, it self, we really own, where it is perform'd and brought forth in the Spirit of Truth, and from its immediate teachings and motions.*

Now when *S. S.* saw that this Proposition could not be assented to, he stood peremptorily upon other two, which were in these words, (viz.) *That you speedily and expressly consent, under your hand,*
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the Dispute shall not hold above five or six hours in a day. Secondly, That, what Question be asked, pertinent to the point in hand, it be answered by affirming or denying of it expressly, if it be capable of such an answer; &c. to which G. W. returned this answer; (*viz.*) as for thy two demands which thou art so peremtory in; to the first I say, 'Thou art left to thy liberty to cease disputing when five or six hours are out, provided thou dost not break off abruptly, to a disturbance, as before. To the second, I do intend, according to my understanding, to be as positive and intelligent in my answers to questions pertinent, as I can, and in my answers to signify an affirmation or denial, if the question be capable of such an answer: upon which the time and place for the meeting (which was on the first day of the fifth Moneth 1669.) was prefixt in the same Answer by G. W. which S. S. could not well evade.

As for the manner of this *S. Scandrit*, and those his Brethren that assisted him, their behaviour and manngement of the second Dispute, on their parts, it was quite contrary to what he professed and pretended in his Letters before; for he had pretended to meet and dispute in an *amicable and friendly manner*; as also, *that equal liberty should be granted to each party to explain their sence*; but instead thereof, there were frequent noises, interruptions on his and their parts, when things should have been explained on our parts; as first, when our Friend *James Parks* was exhorting the people to Christian moderation and sobriety, which was before this S. S. was come into the Meeting to dispute, *Nathaniel Barnard* (Priest) being a proud vapouring Fellow, stood up in a frothy scornfull spirit, and interrupted *James* in his speaking, making a bawling noise, to stop the peoples ears from hearing the Truth declared; and after some little progress was made in the Dispute with S. S. his manner also was, to make a noise and a bawling, frequently interrupting G. W. when he should have explained his answers, and sence, frequently using these words to *George* (*viz.*) *a trifle, a trifle, a trifle; you ramble, you ramble, you ramble, &c.* when he was neither able to make replication, nor render a reason against what *George* had urged in his answers; and it was usual with this S. S. when he could not reply, to keep a noise in that manner; also using these words, *if you dare, if you dare*; as when he had affirmed the Scriptures to be the only Rule of Life, and the full Rule to guide us to Heaven.

Heaven and Glory, he would add, *affirm the same of the Light within if you dare*; and would be daring often to stop the Peoples ears, and to stop an answer from being given, and this was his manner often times; and when we both durst, and positively did affirm the same of the Light of Christ within, that it is a sufficient Rule, &c. he would continue his bawling, several times, and either say, *you dare not, you dare not*, or if *you dare*; and being willing to pass over the questions about the *only Rule*, and the Light that is in every man, he run to his fifth question, about *Baptism with water, whether it be an Ordinance of Christ*? but G. W. pressed and desired that the question about the Light might be more fully discuss, which S. S. refusing, George desired to know first, in what capacity he stood for Water Baptism; whether as a Popish Priest, or an Episcopal Priest, or as a Non-conformist Presbyterian Priest, or a Baptist? seeing that all these pretended Water Baptism, but differed greatly about it; some being for sprinkling Infants, others for plunging Believers; therefore we urged to know whether he own'd Infants or Believers to be the subjects of this Baptism; but neither would he or his Brethren pitch upon, nor give an answer, though George, many time proffered to dispute either of them, which he would pitch upon, but S. S. durst not stand to either, as a man afraid either to maintain or contradict his own practice, (viz.) *Sprinkling Infants*; and instead of being ingenious in this matter, he made a bawling noise, crying out, its with *water, water, water*; and calling out against us, *you Rebels, Rebels, Rebels, go baptize you Rebels*, for many times together, appearing then rather like one of *Bedlam*, then either a Minister, or a sober man; and thus he manifested his deceit and hypocrisy, and breach of promise in railing and reviling us: And now, where was his *amity*, and *friendliness*, and the *equal liberty* he proposed in his Letter to G. W. dated from *Haverill, Febr. 12. (68)* But it was observed how well these Priests were furnished with strong Liquor, when they were at the dispute, which they often made use of to keep up their spirits for their work; as when S. S. had spent himself a while, that he must be fain to go to the Bottle, then that proud scornfull Fellow *Nathaniel Barnard* he would stand up, and make a bawling, till he must be fain to get to the Bottle also; and thus they were fain to relieve one another; this S. S. and N. B. being as the mouths of the rest, but chiefly S. S. who

who making such a hideous noise and bawling, and so often crying out water, water, as also using these words, *You Rebels, you Rebels, go baptise you Rebels* (and that Priest Bernard bawling his story over and over,) (not like sober or ingenious men, but more like men infatuated) but *Henry Havers*, and the other three, they behaved themselves more soberly then either S. S. or N. B. though they took their part, and all brought shame and disgrace upon themselves by suffering such a shallow bragging and vapouring man as S. S. (who shewed himself in his Ribbons like a Fiddler) to be their mouth, and to mannage their cause, as if he were their Chieftain, and over them all.

Again, When he stated a Question, or read an Argument (for he had his Arguments patch'd up aforehand in papers) which was not capable of a direct answer, by affirming or denying presently, he would not admit of an explanation of it, but would cry, *affirm or deny*; and if at any time, in the first place, any thing was affirmed or denied, he would not suffer us further to render a reason, but make a noise to stop the Truth; and when any of us granted to a question, according to Truth, he would turn up his eyes and thank God, as if he had wrought some great conviction upon us; whereas, what we either affirmed or granted, we did not learn of him, but spoke the naked truth, as we had it of the Lord before; as for instance, after this S. S. had affirmed the *Scriptures*, which are the *Writings*, to be our *only Rule of Life*, which being denied by us, that the *Writings* abstractively can be the *only Rule*, because the Spirit of Truth is said to guide into all Truth; hereupon he confessed that it was *not the Scriptures abstractively* that he meant to be the *only Rule*, but the *Will of God* contained, or declared of in the *Scriptures*; where, though he manifestly contradicted himself, yet, when we granted, that the *Will of God* declared of in the *Scriptures* is the *Rule*, which *Will* is, that we should follow the *Light within*; hereupon this S. S. would again turn up the white of his eyes, and thank God that we granted to this Truth, though it was so apparently contradictory to his error, who went about to set up the *Scriptures* as the *only Rule*, and to cause people to turn their Backs upon the *Light within*, telling them, *You must follow the Scriptures, for they will lead you to Heaven and Happiness, but you must turn your backs upon the Light within as not sufficient*;

oient; and yet at another time, again was necessitated to confess, *That it is by the spiritual enlightning of the understanding that the Scriptures are understood*; so that here the spiritual Light in the understanding was the Rule to know the Scriptures, so by his own confession they could not be the only Rule, but the Spirit or Lights that gave them forth, and gives the understanding of them, hath the preferment and prebeminence of them.

Besides, what great Hypocrisie and Dissimulation for these *Presbyterian* Priests thus to pretend the *Scriptures* to be *the sole, absolute, or universal Rule*, when they do not really so own them; neither are they their Rule, while they put their meanings, false interpretations and glosses upon them, many times contrary to the very intent of Scripture, when it goes positively against their Principle, whereby they will either make themselves the Rule over the Scriptures, or else tell us that it hath another meaning or signification in the original, and so dare not stick to plain Scripture as their Rule when they are brought to trial, and this is their course from time to time to keep people in blindness and ignorance, when they set up the Writing above the Spirit or Light written of, and tell people, that immediate Teaching, and immediate Revelation are ceased in these dayes; and whither must people go then to ground their faith? must they pin it upon their sleeves? must they turn their backs on the Light of Christ within, to be captivated with the Popes and Priests darkness, with their dark and implicate faith, and so be kept ever learning, that they may be always paying and maintaining a Company of Hypocrites, who were wont to cry against the *Quakers* for creeping into houses, whilst they had *Cromwell* to uphold them, and whilst they counted him *the light of their Eyes, and breath of their Nostrils*: but now these *Presbyterian* and *Independant* Priests are faine to creep up and down themselves into houses, though it is evident they are no better then blind and dead men, since the light of their Eyes and breath of their Nostrils is extinguished: howbeit, they have gotten a cunning way to drive a trade now more hiddenly then when they were Parish Priests, having at their Meetings *large Collections*, at some places a *grace Bason* or *Platter* held at the door, and at some other places their Agents to go from house to house to procure or beg money for them; and thus many of them (it is supposed, and credibly reported) drive a greater

greater trade than many of the Parish Priests; and in some places, some of their Company have made a cunning bargain with the Episcopal Parish Priests, as allowing them part of the Fleece (or money) that they take from off their Flock, whereupon the Episcopal Priest is contented to let them drive a trade under his Nose.

But now you who are the Followers, and Hearers, and Benefactors these cunning creeping Priests, you should do well to try them a little, be not too free of your purses to them, lest afterward you repent of it; for we do not believe that many of them are so conscientious as to scruple conforming to the Common Prayer, if they had but a dead trade among you, or were put upon trial (for now you have fed them so full and fat, that they make such a vapour and blustering against us who have been the Sufferers, and whom they know in stormy times have endured the storms, and born the heat, and the blows very much from them, when they have skulkt and crept into holes and corners, and very few of them durst shew their heads in any Testimony for God or Christ; but have been ready to run away out at back-doors, or over the houses, rather then be taken prisoners, though now they can in their Meetings, Houses and Barns most unworthily and unjustly rail against, and revile us, called *Quakers*, and grossly pervert and misrepresent our Principles, vilifying and reproaching the Truth that we profess concerning the Light of Christ that is in every man, and the sufficiency of it; but it is set over all their heads, and the Truth hath confounded and shattered them, for they were commonly wont to tell people it was but *a natural light, the light of a natural Conscience, a created light*; but now this their representative (S. S. hath confessed, that it is *a spiritual Light, yea, a Light of the Spirit of God that is in every man*, so what he hath asserted to the contrary in his declaring it *insufficient*, and bidding people *turn their backs upon it*, is all against the Spirit of God, and the Light of it, wherein his folly and confusion is so signally discovered, that he, and the rest that owned him, have neither cause now to boast, nor yet to urge for any more meetings with any of us, nor we much to regard them, except that we should order some of our women Friends to dispute with them, for many of them are able to confute these shattered Priests, whom the Sun is set upon, and the day is become

dark, and the Lord is delivering many out of their mouths, and that is their torment, especially, when they are like to lose any of their Benefactors, then they are ready to call for disputes with us, and to make a buffle and stir, by which they still lose and are disappointed of their ends; for at the last Dispute when they would not suffer us to explain our selves, or give an answer; some of the people said, *We shall like the Quakers never the worse, if you will not give them leave to speak*; and indeed, many were then convinced so far as to see the folly and madness of this S. S. and his Assistant Priest Bernard, who was there proved a manifest Liar, in interrupting G. W. contrary to his plain promise.

The Questions which we propounded to be disputed on before the first Dispute were three; as first, *Whether every man be enlightened with a spiritual saving Light?* which we affirmed.

Secondly, *Whether Perfection be attainable in this life?* which we affirmed.

Thirdly, *Whether impure persons (while such) be justified by the imputation of Christ's Righteousness?* which we denied.

This last Question S. S. altered, and stated it thus, *Whether Justification be by the works of the Law, or by the Righteousness of Christ through Faith?* which Question could not in these general terms so reach the controversy between us, as the Question we proposed; these Priests holding, *That men are imputatively righteous, and justified when actually Sinners*; and we holding the contrary, *That men are justified when really and actually righteous, or partakers of the Righteousness of Faith in Christ, wherein they are obedient to the Word or Spirit of God in their hearts, to which the righteousness of Faith requires obedience*; and we further affirm, that it is a false imputation to reckon men righteous or just, whilst they are really or personally unrighteous and unjust; for the Faith that was reckoned to Abraham, and by which the Believers are justified, is a Living Faith, that purifieth the heart, and that is accompanied with those works of obedience, which answer the Law of Faith in the heart.

Moreover, to these Questions before S. S. added three more; as in the first place, *Whether the Scriptures are not to be our Rule of Life?* to which we affirmed, Not the Writings, but the thing written of, to wit, the same that was the Saints Rule in all Ages,

or the Spirit and Light of Christ within which gave forth the Scriptures, and brings to the right understanding, true use and fulfilling of them, and without which Light people cannot truly understand them.

Then S. S. added, for the two last Queries, (viz.) *Whether Baptism with water be an Ordinance of Christ?* which he affirmed, though he durst not tell us whether Babes or Believers were to be the Subjects of it? or whether he were a true administrator of it? for when G. W. in a Letter would have put him to prove his call to the Ministry; and whether he own'd immediate Revelation in these dayes? he must have *George* to prove his call first; thus he shuffled.

And then his last Question was, *Whether the Lords Supper be not an Ordinance of Christ, binding us?* this Question we got not to, to discuss, nor did he explain what he meant by the Lords Supper: howbeit, he hath told G. W. in a paper, *That this Light within doth not dictate that Baptism by water is Gods Will, nor that we ought to celebrate the Lords Supper, &c.* So that you the Hearers and Followers of this S. S. may take notice, that if he does celebrate (as he Popishly saith) and delivers to you Bread and Wine, and tell you it is the Lords Supper, he is not led to it by the dictates of the Light within, which he hath confest to be the Light of the Spirit of God; and therefore we may conclude his pretended Celebration and Ordinance not binding to us, because the Light of the Spirit of God does not enjoin us to it; for we must worship in the newness of the Spirit, and we know the Spirit of Truth leads into all Truth; so that what is of Truth the Light dictates to us, and therefore we must not follow Priest S. S. his darkness for our Dictator or Guide.

Secondly, If sprinkling Infants be a part of his Trade in houses and corners, you may understand that the Light of the Spirit of God doth not dictate it unto him, and therefore you will be exceeding, blind and dark, if you give your selves to be bound to submit to his darkness, or to any of his impositions, which are neither Scriptural nor Spiritual; therefore we caution you not to follow such dark and blind Guides, and not to turn your backs upon the Light of Christ within, lest you be shut up under the chains of these Priests darkness and ignorance, who have per-

perverted and deceived you, one while endeavouring to keep you from the Light within, another while pretending to pray for God's Teaching, as this S. S. hath done, where in his papers he saith, *The whole Congregation stand in need of Gods teaching, and the Lord God of Heaven lead us into all truth; thus prayeth* (saith he) *your truly well-wisher in the Lord S. Scandret.* But, we pray you, how should you know and receive Gods teachings or leading into all Truth, if not by his Light within? Are you like to receive his teachings in the darkness? or by turning your backs on the Light? whereas if God be your Teacher, you must know and own his Law in your hearts, and his Spirit in your inward parts, as he hath promised, and not follow Hypocrites, that one while pray to God to teach you, another while say, *You must turn your backs on his Light within, as insufficient*, whereas the Light of the Spirit of God is to be the only Teacher, and is both true, infallible, and a perfect Guide to all them that obey and follow it; therefore reject it not, as you tender your own eternal happiness, and desire to be delivered from under the power of Darkness, Hell and Destruction.

We have Copies of the Disputes more at large, and circumstantially, as they were then taken by several in short-hand, and after compared, which are here abbreviated into this method following for plainness to the Readers, with some passages added in the Answers where we met with interruptions.

And if *Steph. Scandret* shall undertake to appear in print, in vindication of his own and his Brethrens Principles, we hope we shall have more opportunity to make them further manifest, then they would allow us at the Disputes.

SECT. I.

Here followeth some of S. Scandret his Principles and Doctrines, disputed on between him and G. W. at the first Dispute, (on the 20th of the 11th Moneth 68.) with a brief Answer and Reply.

S. Scandret affirmed, *That the Scriptures are the sole universal and most certain Rule of Life, more full then any other to us, and that they most fully discover and reveal the Mind and Will of God, which cannot be known but by the Scriptures; therefore we are directed to search them: and if it be certain that the Scriptures come from God, as none dare deny, then am I not so certain, if any thing else be dictated to me (said he).*

Answer. Although we own the Scriptures of Truth in their place, yet they are not to be set up above that Spirit that gave them forth, as here our Opposer hath done; for it is the Spirit of Truth that leads into all truth, that reveals the Mind and Will of God, and it is the Inspiration of the Almighty that giveth understanding, without which men are ignorant of the Scriptures; and how comes this man to be so certain of the Scriptures, whilst his certainty depends not upon the Spirit's guidance? and whence hath he his certainty, whilst he hath excluded the immediate reachings and guidance of the Spirit of Truth, which searcheth all things, even the deep things of God? is he not among them that searched the Scriptures to find Eternal Life in them, but would not come to Christ that they might have Life? besides, he doth not rely upon the Spirit of Truth for certainty, both as the most absolute Rule and Leader; we have little cause to believe his Spirit, his faith and perswasion being implicate and dark; and how will he convince them merely by the Scriptures, who question them, or the Translation of them, seeing his Brother *Tho. Danson* hath confessed, that it is but *petitio principii*, a *begging of the Question*, to bring a Testimony of Scripture concerning itself for their conviction that question its Authority? whereby he hath apparently shaken their

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Foundation; but if the Scriptures be the only most certain universal Rule, as S. S. affirms, then it seems the course he'll take to convince Papists, Jews and Turks, who question, or oppose much of the Scriptures, is by the Scriptures themselves; and herein he still comes under his Brother *Tho. Danson's* censure of begging the question, and imposing upon his Opposers: But how manifestly did this S. S. contradict himself, when he confessed, *that the Light of the Spirit of God within was more universal then the Scriptures, in that many have it, who have not Scripture, and so such the Light within might through the blessing of God be saving?* as also, if he and his Brethren did really own the Scriptures to be the sole, and most certain, and full Rule of Life, what needed they have Assemblies in Scotland and England to make them a Directory, Confession of Faith, Catechisms and Covenant, if the Scriptures were so full and of such esteem with them as they pretend?

S. S. *Paul by the Light within did, and thought he might do many things contrary to the Name of Jesus, and so was misled and mistaken by following the Light within, &c.*

Ans. This is a gross mistake, it was not by following the Light within, but by following his own thoughts and darkness that he was mistaken, wherein he was zealous for Traditions more then for Light or Spirit within; so that here our Opposer hath done no less then put Darkness for Light; and what, and where were the pricks that it was hard for him to kick against? were they not from the Light within?

S. S. *What is dictated to me within may come from the Darkness, and I may take it for Light; but what comes from Scripture I am certain is from the Spirit of God, there is no darkness in the Scriptures, it is true the Spirit of God is a Spirit of Truth, but in as much as within us there is Darkness as well as Light, we are not able to discern the one from the other without the Scriptures, as Paul was subject to mistake by following the Light within.*

Ans. Here he hath sufficiently manifested himself to be one that understands not the dictates of the Light from Darkness, as one yet in the blindness of his mind, and in the Darkness that comprehends not the Light; and Paul when he was mistaken, and thought he might act contrary to Jesus, was in the unconverted state, as it plainly appears this Priest S. S. is, who discerns not
between

between Light and Darknes; and what signifies his saying, there is no darknes in the Scriptures; is he any whit the nearer the understanding of them, whilst he is so full of Darknes in himself, that he discerns not the Light from it, the God of the World having blinded his mind? And did not *Paul* when he was *Saul*, and a Persecutor own the Scriptures of *Moses* and the Prophets as his Rule, and yet acted contrary, as one out of the Light, when he persecuted? but yet when he was turned to the Light and Law of God within, then he saw himself and sin to be exceeding sinfull; and it was the Law of the Spirit of Life in Christ, that was inward and spiritual, that made him free, and this was his Rule in the converted state, when he was come to serve the Lord, not in the oldness of the Letter, but in the newness of the Spirit: But again, how did this S. S. contradict himself in granting, that the Spirit was to give the understanding of Scripture, and did as certainly reveal the Mind and will of God as the Scriptures? but then again in contradiction to himself, asserted, that the Spirit of God must be tried by the Scriptures, whereby he still hath ascribed the Supremacy to the Scriptures, and not the Spirit; absurdly preferring the effect before the cause, as if the Spirit of God were not sufficient to manifest it self to them that believe in it, and yet be sufficient to lead into all Truth: what gross ignorance, and apparent contradiction is this our Opposer involved in? certainly the Spirit of Truth is all-sufficient, and must have the premerit among all that are spiritually minded: And seeing it was granted by S. S. *That where the Scriptures did not come, the Light within was to be their Rule, and the Spirit of God listened unto, and obeyed (but the Scriptures must be our only Rule who have them, &c.)* Upon this we query, whether yet he will own the Spirit or Light within to be greater, and prefer'd before Scripture? as doubtless the Spirit of Truth that gave them forth is the greater; and then we ask, if the Heathen or Gentiles, that shewed the work of the Law written in their hearts, were led or guided by that which is greater then the Guide which the Christians now are to rely upon? or whether or no professed Christians in *England* must be inferiour to the Gentiles or Heathen? Let these things be seriously considered, for Christ is given for a Light unto the Gentiles; to be Salvation to the ends of the Earth; and he said, Believe in the

Light that you may be Children of the Light; and he that doth Truth cometh to the Light, that his deeds may be manifest that they are wrought in God, *John 3. 21.* So that here the Light is the Rule to manifest and try mens actions, whether they are wrought in God, yea or nay?

SECT. II.

S. *Scandres* confess, That it was a spiritual Light, and that it was the Light of Christ that every one was enlightened with; *G. W.* asked him what Spirit it related to, or was the Light of? for the word that is the primative of the derivative SPIRITUAL, is SPIRIT; to this *S. S.* answered, that it was the Spirit of God which it was a Light of, &c.

Reply, A plain confession, no wit is the Light of the Spirit of God that is in every man, enough to overthrow all our Opposers work to the contrary, and his reason from his own, and the Creatures darkness and mistakes against the sufficiency of the Light of the Spirit of God; this is the Stone and Rock that breaks, and will break him and such Opposers to pieces.

To S. S. Objection, *The Light within doth not change all mens hearts; all do not obey God; it brings not all to God; all heard not the joyfull sound; all had not satisfaction in God; therefore the Light within is not saving.*

Reply, The same he might as well object against the Spirit of God, as against the Light of it, which he hath confess to before; for many had the good Spirit given to them who rebelled against God, and grieved his holy Spirit; therefore their hearts were not truly changed by it, because of their Rebellion; and they that rebel against the Light know not its ways, because they abide not in its Paths, *Job 24. 13.* and there are many who resist the Spirit of God, and reject his Counsel until they are given over to hardness and unbelief. Now what doth *S. S.* think that the Spirit, or Light of the Lord, will inevitable, or irresistably inforce a change and Salvation upon rebellious gainsaying Persons, who hate his Light and reject his Counsel; if he suppose this, why is it not inforc'd upon

upon all in the same capacity ? what, doth he render man like a Block, or a Beast, not to go or act in obedience or subjection, but as he is forc'd or driven ? surely, man hath a better capacity given him of God then so : and seeing S. S. did confess, *That the Lights in its common operations was in the unbelievers* ; upon which, we ask, what those common operations are ? and what do they tend to ? and what is the good end of God in affording this Light of his Spirit to all, and such operations in unbelievers ? surely, if it be to their conviction and reproof for sin and evil, God's good end and Will therein is, that they may come to see and hate sin and evil, and so be by degrees drawn out of it, and find mercy, peace and satisfaction with the Lord in forsaking sin, and embracing righteousness ; surely the universal Love of God in giving Light to all, is of this tendence and effect, to all that really accept of his Love and good will.

S. S. *The common Light may misguide a man, for it may become darkness ; if the Light that is in you be darkness, &c.*

Ans. The Light of the Spirit of God is infallibly true, and cannot misguide any, neither is it proper or true to call this darkness, for the Light in every man is confessed to be the Light of the Spirit of God ; however, S. S. and such Blind-Guides, to their own confusion, may put light for darkness, and darkness for Light, as such whose minds and eyes are evil do ; and it was such that Christ spoke of, who, if they put darkness for light, then, how great was their darkness ; for, to be sure, no light in itself, or in its own being, can properly be called darkness.

S. S. Object, Deut. 29. 4. *Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day ; therefore, &c.*

Reply, There were those who closed their eyes, and stopped their ears, as did the rebellious Jews, *Zach. 7. 11, 12. Matth. 13. 15.* and though these whom *Moses* reprov'd, did not continue in the tenderness of heart, and true Light unto that day, yet it is evident verse 2. they had seen all that the Lord did before their eyes in the Land of *Egypt*, and the signs and miracles, verse 3. as also of the same people an ample testimony is given in *Nehem. 9.* what great things the Lord had done for them ; and how he gave also of his good Spirit to instruct them, verse 20.

SECT. III.

UPON the Question about Perfection S. S. affirmed, *That Perfection that is a state free from all Sin, is not attainable in this Life, but God would take his own time to do it in the other World, after Death; Sin shall never be wholly taken away in this life, but in another life, when we come to the Spirits of Just men made Perfect, and to God the Judge of all, &c.*

Ans. Here he hath spoken both like a Stranger from God and Just men, and hath taken Sathan's part in pleading for his work, which is Sin, denying the end of Christ's coming and manifestation, and the work and effect of the true Ministry, which was given for the Perfecting of the Saints, *Ephes. 4.* And Christ was manifest to destroy the work of the Devil, which was Sin, and he that abideth in him sinneth not, see *1 John 3.* and when, and where are Believers perfectly freed or cleansed from sin in the life to come? is not this like the Pope's Doctrine for a *Purgatory*? but how long it is between death and this time of 'cleansing'? or whether the Saints deceased are yet cleansed, yea or nay? and the place where S. S. could not tell. But further, how gross and absurd is it for him to suppose Believers not come to the Spirits of Just men made Perfect, or to God the Judge of all, till after their decease? for were the *Hebrews* not alive, nor upon Earth, when they were writ to, in these words, *Ye are come unto Mount-Sion, to God the Judge of all, &c. Hebr. 12. 22.* surely they were then living upon Earth.

S. S. They were come, that is spiritually, but not corporally, to the Spirits of Just men, &c.

Reply. What a strange shuffle is this; where do the Scriptures speak of a corporal Perfection, or a joyning to God corporally? but must not the Body be subject to the Spirit, seeing Believers are to be sanctified throughout, in Body, Soul and Spirit? and if that which is born of the Spirit, which is Spirit, have the Rule, then the Body is brought into subjection, and that which is born of God overcomes the World, *1 John 5. 4.*

Upon

Upon *Psalm 119. 1, 2, 3. S. Scandret* gave his meaning thus, *They do no iniquity, that is, so far as they are regenerated, &c.*

To this we say, This is his corruption and perversion put upon plain Scripture, his meaning implying only thus much; They do no iniquity, that is, so far as they do no iniquity; and so according to his meaning, the words are to be read thus, Blessed are the undefiled in the way, so far as they are undefiled in the way; and blessed are they that keep his Testimonies, so far as they keep them, &c. whereas the words are plain and positive, without any such exception, Blessed are the undefiled in the way, who walk in the Law of the Lord, &c. as his instance of *Paul* in *Rom. 7. 17.* he should also as well have instanced *Paul's* deliverance, and being made free by the Law of the Spirit of Life in Christ Jesus from the Law of sin and death, and his being made more then a Conqueror.

S. S. The state of Perfection is not attainable in this life, because whilst men are in the Body, vain thoughts lodge within them; and Job saith, If I say I were perfect, I should not know my own Soul.

Reply, First, Victory over vain thoughts through Faith in the Power of Christ is attainable, the thoughts of the righteous are right, *Prov. 12. 5. David* waited and travelled, that vain thoughts might not lodge within him; and also he said, I hate vain thoughts, *Psalm 119. 113.* And let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, &c. *Isa. 55. 7.* and it was the rebellious that walked after their own thoughts, *Chap. 65. 2.* And, oh *Jerusalem*, wash thine heart from wickedness, that thou mayst be saved; how long shall thy vain thoughts lodge within thee? *Jer. 4. 14.* So that it is evident victory over them is attainable. First, because a forsaking of them is required. Secondly, because Believers waited and prayed for such a victory. Thirdly, because it was attained by those whose thoughts were right, and those under the Gospel whose thoughts were brought into subjection to Christ: And as for *Job*, however he debased himself under his great Affliction and Trial, yet at that time of temptation, the testimony given of him, was, That he was a perfect and upright man, one that feared God and eschewed evil, *Job 1. 1, 8.* this was God's own Testimony of him to Satan; to which Satan answered the Lord, and said, *Doth Job fear God for nought? hast not thou made an Hedge about him,*

him, &c? Now, [mark] here Satan did more confess to the truth that God said of *Job*, 'then these Priests do who plead for sin and imperfection term of life; so that they are more ignorant and blind then Satan, they shew themselves to be his Agents, in pleading for his work, who notwithstanding sought to make *Job* curse God, and so to decline from his perfection. In that of *Job* 9. 20, 21. If I justify my self my mouth shall condemn me, though I were perfect, yet would I not know my Soul, &c. Self-Justification we do not own, but yet Perfection is attainable, see *Job* 23. 20, 21. *But he knoweth the way that I take, when he hath tried me, I shall come forth as Gold; my Foot hath held his Steps, his Way have I kept, and not declined.* So here is Perfection, whatever the Devil and his Instruments either work, or say to the contrary.

S. S. That God saw it not good to abolish sin in this life.

Ans. A strange Doctrine, contrary to both God's Commands, Promises and Works; viz. *Sin not; I will make an end of sin; for this purpose is the Son of God made manifest to the destroy the works of the Devil:* can God see the continuance of evil to be good? or that his Commands should be made void? surely no.

S. S. Arg. That God is continually purging every Branch in Christ; therefore there is something to be purged out.

Reply, There is a time of purging, and a time of being purged in this life; He hath washed us from our sins in his own Blood, &c. and because every Branch in Christ, is of the Heavenly Father's purging, therefore it must be perfectly purged and fitted to bring forth much fruit; for God's work is perfect, it is not an imperfect work of mans; and we ask, whether every Branch that bringeth forth fruit in the Vine, be not of the nature of the Vine in which it grows, and hath its vertue?

SECT. IV.

S. S. We are all lost in Adam; we have all sinned and come short of the glory of God, and we could not redeem our selves; it is only the Blood of Christ answers for us at the Bar of Gods Justice; &c.

Ans. You that plead and contend for sin term of life, are but yet in Adam, in your sins, short of the glory of God, not redeemed

ed by the Blood of Christ, while in your polluted state; you are not acquitted, neither will God's Justice pass you by if you continue without repentance, rejecting his Love and good will tendered in Christ, who was not an Offering only for some *Presbyterians*, or a few as they imagine, but for the whole World, though none do experimentally enjoy the good end of Christ's coming, Sacrifice and Blood, but such as receive him to believe in, follow and obey him as the Author of Eternal Salvation, to as many as obey him.

S. S. A justified state is attended with Sanctification; what Righteousness is that which justifies?

Ans. First, it is a true confession, that a justified state is sanctified, and therefore men are not justified, nor made righteous while un sanctified; and this confutes much of these mens Doctrine for an imputed Justification of men in their sins. Secondly, the Righteousness which justifies, renders true Believers both Righteous, Just and accepted of God, is the Righteousness of Faith, it is spiritual inwardly, and spiritually received in the obedience of the Spirit of Holiness, of Faith and Power of God; it is an everlasting Righteousness, not of self, nor yet imperfect, nor yet an imagination of an imputation to men in sin, but it is inwardly revealed in such in whom the Image of God is renewed, and not in them who are in old Adam in the fall.

S. S. Though Christ's Suffering was temporary, his active and passive obedience was the only thing that redeemed our Souls, and that the Righteousness within had no hand to exempt us from wrath.

Ans. What is the tendency of this Doctrine, but to shut Christ out of doors, and not to suffer him place in his people, whilst his Righteousness within is so little valued; whereas Christ is made unto the true Believers, Wisdom, Righteousness, Sanctification, and Redemption: And know ye not that Christ is in you, except you be Reprobates; and did not his active and passive obedience in his Person bare witness unto that Spirit of Holiness and Righteousness within, by which he offered up himself? and though Christ's Suffering on the Cross was temporary, yet the Righteousness of Faith still remains, and the blessed effect of his Suffering and Sacrifice is therein enjoyed by true Believers, in Light; and we neither go about to establish self-righteousness, nor works of Self for Justifi-

Justification, as S. S. seemed falsely to insinuate in his preachment at the latter end, to which he would not stay to receive an Answer, but gat away in the crowd: and he needed not have told us that God will not acquit the guilty; it was a Doctrine more proper to himself, and his Brethren; for, to be sure, they are deeply guilty, who dispute for sin and imperfection all their dayes, wherein God will not clear nor acquit them. And such who are found in Christ, and his Righteousness, not having their own, are not found disputing and pleading for the Devil's Work, as these men are; nor yet shutting Christ, or his Righteousness, out of people; but are really partakers of that Everlasting Righteousness wherein both Redemption, Justification, and Acceptance with the Lord is enjoyed by them that are Sanctified by the Spirit and Power of God, and Restored out of the fallen state, up to Christ, who is made unto us Wisdom, Righteousness, Sanctification and Redemption, 1 Cor. 1. 30.

Thus far we have in plainness, for the information of the Readers, returned an Answer to S. S. his chief Principles, which were more fully discoursed of at the first Dispute, in which you may see how defective he was, as he afterward confessed; as also, that he hath not amended his Matter at the second Dispute, but made it worse.

Here

Here follows some of Stephen Scandret, his Principles asserted by him, and owned by the other Priests with him, (at the Second Dispute, (which was on the 1st of the 5th Moneth 1669.) upon some of the same Questions disputed on at the former.

I. First, concerning the Scriptures and the Light within, S. S. said, *The main Difference between those, called Quakers, and us is this, is, as I judge, here we set up the Scriptures, as the only Rule to Guide to Heaven and Glory, they the Light within; they own the Scriptures so far as they agree with the Light within; we own the Light within so far as it agrees with the Scriptures: The Scriptures are the only Rule, and most pretious, and not the Light within; we are to turn our backs upon the Light within, as being insufficient, &c. The Scriptures are a full Rule, and fully sufficient for Salvation, let him affirm the same of the Light within if he dare: The Scriptures are the infallible Rule, a trying Light, a binding Rule, let him affirm the same of the Light within if he dare.*

Ans^r. Here are several Affirmations laid down, but no proofs; remember what thou didst acknowledge and confess at our last Dispute concerning the universality of the Light within, that it might be a Rule where the Scriptures were not; and also didst grant, that it was spiritual, the Light of the Spirit of God; but now it may be seen plainly, that thou goest about to set up the Scriptures above the Spirit of God which gave them forth: And now we do affirm, that the Light of Christ within, is both a certain

infallible trying Light, and binding Rule to all them, the Children of the Light, and every one that love it both doth, and dare so own it, and confests to it, as that certain manifesting Rule and Guide, whereby things that are reprov'd are made manifest; and they that love it bring their deeds to it, that they may be proved whether they are wrought in God; and such do not give (nor own) such sinful advise to people as to turn their backs on the Light, as this Blind-Guide, who shuts his eyes (as one opposing plain conviction) hath done, who after he had so highly asserted the Scriptures or *Writings* to be the *only* Rule which leads to Salvation, he confessed, that he did not mean the *Scriptures* or *Writings* abstractively to be the Rule, but the *Will* of God contained or declared of in them, wherein he contradicted himself, for this alters both the state of the Question and Assertion; for whilst he laid all upon the Scriptures, this tended to shut out all people under Heaven from Salvation, Life and Glory, but such as have the Scriptures, which is a sad and prejudicial censure; but now, seeing it is not the Writing, but the Matter or Thing declared of, that is, the Rule, the Light of Christ within must be the standing universal Rule, for that is declared of, and referred to by the Scriptures; so that to follow the Light within, in what it dictates, is agreeable, and not repugnant to Scripture, as is falsely infinited by this Opposer. Moreover, the things declared of, or contained in the Scriptures, relating to the Will of God, and to Life and Salvation may be enjoyed where the Writings are not; for there were Gentiles instructed by the Will or Spirit of God, who had not the Law outward, as in *Rom.* 2. therefore this Spirit or Light of God is greater, or more universal then the Scriptures, and contains that which the Scriptures contains, and more; so the tenor and tendance of S. S. his work is to turn people from the greater, wherein they can never truly own the lesser; for by turning of their backs upon the Light within, they oppose and violate the Scriptures of Truth; although he could hypocritically pray to God to lead us into all truth; and also, in contradiction to himself, did grant, that without Spiritual Illumination, and Regeneration he could not come to the Excellency and Knowledge of the Will of God in the Scriptures; so that here the Spiritual Illumination is the Rule preferred

ferred before the Writings; and now the Question is, whether those Gentiles had not a sufficient Rule in them, who had not the Scriptures, who yet did the things contained, and enjoyed the things declared of? so this we could not have an Answer, but the same thing before asserted of the Scriptures over and over, as being the full Rule, &c. and that we must *turn our backs upon the Light within*, whereas, people had need turn their backs upon the darkness and blindness of such as S. S. who notwithstanding, in contradiction to himself, was made to grant, *that we have but a part of the Scriptures*, many things being written, acted and spoken from the Spirit of God, which we have not in the Bible; however, we must not turn our backs upon the Light of the Spirit of God within, nor deny or question its sufficiency, for we have experience of it, and that this Spirit is the Guide into all truth, without which the Scriptures are not truly understood; the Will of God declared of in the Scriptures we grant is the full Rule; hereupon the Priest interrupted, and said, *thanks be to God for this truth they have granted, &c.* whereas we still added, that it was the Will of God we should follow his Light and Spirit within, to guide us into all truth; for this is that which unvail the heart, enlightens the understanding to know the Scriptures; but the Jews had the Writings of Moses and the Prophets, yet they understood not what they read, they could not see the end, because their hearts were veiled, even until the Apostles dayes; so their reading the Scriptures did not discover Life and Glory to them, because it did not remove the veil from off their hearts; but the Inspiration of the Almighty giveth understanding, the Light of the Spirit of God within can unvail the hearts, and enlighten the minds, and so this S. S. hath in effect granted, when he said, *I did never affirm, that without Spiritual Illumination we could come to the knowledge of the Will of God in the Scriptures, &c.* To which we further add, that it is the man of God, who is in the Faith, being led by his Spirit, who truly knows the right use and service of Scriptures, they being of use and profitable, as given by divine inspiration; but the Writing or Letter, outward, is not of absolute, universal necessity to Salvation; for many may be saved who neither have

it, nor can read it; for, from the Light of Christ within, they have so much of the Instructions, or precepts therein contained, as are necessary to Salvation. And Christ is the Way, the Truth and Life, and it is by the Fathers drawings that men come to him; and his Light is universal, and enlightens every man that cometh into the World, now, it is no where so said of the Scriptures; and if the Spirit of Truth Guide Believers into all truth, then the Light of this Spirit within must needs be a sufficient Rule of Life, &c. And this S. S. did confess it was a Spiritual Light, the Light of the Spirit of God, that is in every man.

II.

S. S. Grants I did, that it is a Light of the Spirit of God, but not given to all; it is only the Elect are savingly enlightened, &c.

Ans. It is given to all; if God gave his good Spirit to wicked and rebellious men, then none are excluded from it, but God did give his good Spirit to rebellious men, *Nehemiah 9. 20, 26.* To this, with several other Arguments, our Opposer gave no Answer, but asserted his old Matters over and over; and added some things, but not material.

S. S. This is not a full Light, &c. for God created the Stars, which are a Light; Must they therefore be the full Light of the Day? &c?

Ans. We are speaking about the Light which is Spiritual, and of God, which his instance of the Stars makes nothing against; nor did we ever read that the Light of the Stars was Spiritual; neither doth it follow that the Light of the Spirit of God is not a sufficient Rule, because it is given by measure, and not in the fulness of it to all; for however, it is pure and holy, the degrees do not alter the property: to every one of us (saith the Apostle) is given Grace, according to the measure of the Gift of Christ; were they then to turn their backs of the measure of Grace given, because it was not given in its fulness? no sure; for the Light within, though manifest by measure, doth gradually lead men out of darkness, and sin, as they take heed unto it;

it; it is truly spiritual, pure, and universal, though it reveal not all things at once: and the Path of the Just is a shining Light, that shineth more and more until the perfect day: and the more sure Word of Prophecie is to be taken heed unto, as a Light that shineth in a dark place, until the day dawn, and the Day-Star arise in the hearts: but it is questionable, whether S. S. or his Brethren, will not say, that this is meant the Scriptures; if so, then we ask, Are they more sure then what? and whether the Day dawning, and the Day-Star arising in the hearts be the Scriptures? Again, the Spirit of Truth doth convince the World of sin, and of righteousness, and declares the will of God.

S. S. *It doth not convince of righteousness; if it convinceth of sin, then not of the contrary.*

Ans. We will appeal to the people, whether any of them can say, when they are reprov'd of sin, that they are not convinced of a contrary state? as namely, of a state of Righteousness, which they ought to come into.

S. S. *No, no, we will appeal to the Scriptures.*

Ans. It is not contrary to the Scriptures to appeal to mens Consciences, the Apostle was manifest in mens Conscience in the sight of God; and sure it was the Light of Christ in them, which he was manifest unto.

S. S. *I deny that this Light within doth convince of Christ's Righteousness imputed.*

Ans. It being the Light of the Spirit of God, which both convinceth, and leadeth out of Sin, that must needs lead to a state of Righteousness, which is no other but Christ's Righteousness, even that of Faith, wherein those Gentiles that feared God, and obeyed this Light within, were accepted, and in this were they justified, see *Acts 10.* and *Rom. 2.*

S. S. *I deny that the Light within reveals Christ Jesus, prone it.*

Ans. The Light was given to believe in, before they were Believers, and shined in their hearts to give them the knowledge of the Glory of God in the face of Jesus Christ; therefore it was sufficient to answer the end of its being given, as to bring them into that knowledge, see *2 Corinthians 4. 6.*

S. S.

S. S. This doth not prove that the Light doth reveal Christ; Is this Grace (that hath appeared to all) the Light in every man? prove that this Grace was the Light within: the Light in every man never heard, or saught, that the Gospel should come by Christ, &c.

Ans. The Light shineth in Darkness, and the darkness comprehends it not; but the Grace of God which bringeth Salvation hath appeared to all men; therefore it is sufficient: and it hath been confest by S. S. that the Light of the Spirit of God did appear in every man; now that this Grace which teacheth to deny ungodliness, and worldly lusts, is a spiritual inward Light (and that which reveals Christ to Believers) is plain, in that it both teacheth them to live Godly, to look for that blessed Hope and Appearance of that great God and Jesus Christ, *Tim. 2. 11, 12, 13, 14, 15.* therefore this Light or Grace within is both sufficient to reveal Christ and Gospel unto Salvation, whatever this Blind-Guide say to the contrary.

Another Priest, with S. S. alledged, *That the Grace of God appeared to all men, but not in all.*

Reply, Was not its appearance Spiritual, how then did it appear to all, and not in all? Surely its appearance to all, was in all, seeing it is spiritual, and spiritually to be seen, though many close their eyes against it.

S. S. *The Light within is not, nor ever was from the Foundation of the World a sufficient or full Rule: none from Adam in Innocency, to Moses and the Prophets; nor from them to the Apostles; nor any to this day that had a Light in them sufficient to be a Rule of Life, but something was super-added to the Light within; as Gods Prohibition to Adam; and to the Jews the Law of Ordinances, as Circumcision, Sacrifices, &c. and to the Apostles Baptism, and the Supper, &c.*

Ans. What a heap of ignorance and darkness is here uttered against the Light of the Living! And how is the sufficiency of it in all Gods People opposed by this our Opposer, who denies the Light in Adam, in Innocency, to be the full Rule; was not God and his Light in him? Surely, the Scriptures were not Adams Rule, for they were not written till many hundreds of years after; and the Holy men of God had a Rule before they

they were written; as *Abel, Enoch, Abraham, &c.* And what was the Rule to the Prophets and Apostles, which directed them in writing and giving forth the Scriptures? Was not their Rule within, and the Revelation of the things contained in Scripture inward, before they were written? Was not the Spirit, the Law and Light of the Lord within? And whatsoever may be known of God, is it not manifest within?

S. S. *Did not God require more of Adam then the Lights did dictate? for if there be twenty Trees in a Garden (looking about upon the Trees in the Grove, there, where the dispute was) how should we know by the Lights within which of the Trees were prohibited, if there were not a super-added Command, &c.*

Reply, Here all along he manifested his Ignorance, both of God, of his Law within, which is Light, and of the forbidden Fruit: And being asked, whether it was outward Fruit, and an outward Tree that *Adam* was prohibited, some of them answered, yes; still opposing the sufficiency of the Light in *Adam*, when they could not deny God to be in him: And as for those Laws of Ceremonies and Shadows to the Jews, Salvation doth not depend upon them, but upon the Light of Christ within, who is the Substance: And when we urged that Christ was the Image of the Invisible God, and the First-born of every Creature; and that *Adam* was made in the Image of God, which Image was Inward and Spiritual; and that God is not like to corruptible man, it was no ingenious Answer for S. S. to cry out, *A trifle, a trifle*, or to cry, *Ye Ramble, ye ramble, &c.* As often he did, when he was baffled and confounded: And being asked, whether the appearance and Law of God to *Adam* was inward or outward? his answer was, *I am willing not to be wise above what is written; I do not know, I am satisfied to be ignorant of it;* and yet he was ready to assert in his ignorance, *That the Light in Adam was insufficient*, when he did not know whether the appearance of God to him was inward or outward; yet granted, that *Adam* in Innocency had the enjoyment of God, and so plainly contradicted himself, as not able to manage what he had asserted against the Light, nor yet his Brethren with him; though when he was put to a nonplus, his Brother

Priest

Priest B. to help him, argued in this manner, though to little purpose.

Priest. viz. *If those people, to whom the Apostles were sent, did never hear the words of Life and Salvation, till they came to preach unto them; then the Light in them did not declare the words of Life and Salvation: but they did never hear the words of Life and Salvation, until the Apostle came to preach to them; therefore, &c.*

But this Priest being manifest to be but a scornfull vopouring proud Fellow, with neither common sobriety, much less any weight or sence of Truth upon his Spirit, his silly shallow matter was slighted, and the Query was put to him, and the other Priests, in this manner.

Query, Whether or no wilt thou grant the same thing that S. Scander hath done; viz. that a Light of the Spirit of God is in every man? or will you deny it? If there be any of the same mind with him let them speak.

Priests, We do own what Steph. Scander hath laid down.

Reply, Then this Light of the the Spirit of God was able to teach all the words of Life and Salvation; and the Apostles did not preach to turn Peoples backs upon this, but to turn them to it, and confirm them in it, as that which taught many before, to fear God and work Righteousness; wherein they were accepted; and this overthrows the Argument before, that was so often repeated, and S. S. his vain Assertions and Totologies to the contrary. who turned his back on the Light within, till he is turned into gross darkness, and would have others do as he hath done.

S. S. You dare not say the Light within is the full Rule.

Ans. That's false, we both dare say it, and have affirmed, and proved, that the Light of the Spirit of God is a full Rule to lead to Salvation, where it is obeyed, as it was to the Saints and true Believers of old, who according to their several attainments were to walk by the same Rule, and God would reveal to them, *Phil* 3. 16. and they had attained to divers measures and degrees of the Spirit of God; and accordingly their states were written unto in several Epistles; that which was to

one

one state, was not to every particular state and condition among the Churches ; neither do we read, that the Church at *Corinth* was to go and make the Epistle to the Church at *Rome* their Rule ; nor that the Churches at *Ephesus*, *Philippi*, or *Thessalonica* were to go to the *Corinthians*, for *Paul's* Epistles to them, to compare theirs with, and to be their Rule ; but that of the Spirit or Light within, to which they were all directed, and which was the Rule of the new Creature, whereby the things of God were revealed and made known unto the Saints ; who could say, we have not received the Spirit of this World, but the Spirit which is of God, whereby we know those things that are freely given us of God.

III.

S. S. Go Baptize, there is a Command for it, the Light saith nothing of it ; Go Teach and Baptize, that's Christ's Command. And then he urged to have us speak to Water Baptism, but durst not declare who he intended as the Subjects of it, whether Babes, or Believers, which G. W. and some of us often urged to know : whereupon, if he had told us ingeniously his intention, we proffered fairly to dispute it, but S. S. and his Brethren durst not be plain with us in this matter, but shuffled and evaded, calling out over and over, *Do ye grant Baptism with water ; Go Baptize with water, water, &c.* Priest. *You Rebels, you Rebels, go Baptize you Rebels ; can Rebels be saved, &c.* Thus, and after this manner, he continued bawling and railing for some time, that little fair dealing we could have.

Answer. Go teach all Nations baptizing them, cannot intend Infants, neither is there water mentioned in the Command, *Matth.* 28. And it was proffered these Priests, that if they would stand for Baptizing Infants, or Plunging Believers, we would dispute that with them : Or if S. S. would be plain, and ingeniously tell us in what capacity he stood in, whether in the capacity of a Popish Priest, Episcopal Priest, Presbyterian Priest, or Baptist ? but hereunto we could have no other Answer, then his

general refusal, as before, for water, water, &c. and therefore G. W. proffered to speak something to both Sprinkling Infants, and Plunging Believers, to shew the rise of the one, and the other not to be in force nor continuance under the Gospel; but G. W. was interrupted, as often he was by these Priests.

S. S. Water Baptism is Gospel; a Dispensation of the Gospel was committed to Paul, &c.

Ans. The Gospel is Everlasting, so is not Water-Baptism; and Paul said, Christ sent me not to Baptize, but to preach the Gospel, 1 Cor. 1:17. and surely his Commission was as large as the rest of the Apostles.

S. S. Christ sending him not to Baptize, but to Preach, is meant, not so much to Baptize, &c. as in Hosea 6: 6. it is said, I desired mercy and not Sacrifice, &c.

Reply. This instance doth not prove his meaning, which perverts the Apostles words, who thanked God he baptized none of them, but such as he mentioned, 1 Cor. 14: 15, 16. For Christ sent him not to Baptize, but to Preach the Gospel, a full reason for his not continuing that then permissive practice of Water-Baptism; which if it had been a Command in force, surely, he would neither have thanked God, for not obeying it; nor yet have said, Christ sent me not to Baptize. And where it is said in Hosea 6: 6. I desired Mercy and not Sacrifice, those mentioned verse 5, 7. whom he had hewed by his Prophets, who transgressed and dealt treacherously against the Lord, their Sacrifice could not be accepted; therefore he desired Mercy, and not Sacrifice, and the Knowledge of God more than Burnt-offerings; and indeed, if this Mercy and the Knowledge of God had born sway among them, there had been no need or occasion for Sacrifices, Burnt-offerings, or Sin-offerings; the Sacrifices of God being a broken spirit, and a contrite heart, Psalm 51: 16, 17.

S. S. Water Baptism is necessary to Salvation; (being affirmed to be Gospel, to be binding of necessity, &c.)

Ans. What then will become of all them that never came under it: Must they all be damned for want of Sprinkling

or Plunging in Water? A sad sentence; that Baptism which saveth is not the putting away of the filth of the Flesh; but the answer of a good Conscience, &c.

Giles Barnadiston urged, That there is one Faith, one Baptism; Ephes. 4. And asked these Priests, what Baptism it was? whether that of Water, or the Baptism of the Spirit? to which S. S. answered.

S. S. *There is but one Baptism, and it consists of two parts; an inward part, and an outward; the inward part was with the Spirit; and the outward with water.*

Reply, Did you ever read or hear such Doctrine before? he makes the Baptism of the Spirit, and the Baptism with outward Water, both but one Baptism; and so whereas he hath made such a bawling for Water-Baptism, now it is but the outward part of Baptism; he should rather have said, as it is in the Common-Prayer-Book, *It is the outward and visible sign of an inward and spiritual Grace*: However, in Scripture there is a plain distinction between the Baptism of Water, and the Baptism of the Spirit, as there is between John's baptizing with Water, and Christ's baptizing with the Holy Ghost and with Fire; but this ignorant Opposer S. S. makes them both but one Baptism.

IV.

And further, we add an other instance against him and his Brethren, in behalf of the Light within, out of the Common-Prayer-Book, in the Collect for the third Sunday after Easter; viz.

Almighty God, which sheweth to all men that be in error, the Light of thy Truth, to the intent that they may return to the Way of Righteousness, &c.

Now here is the Light of the Truth confessed unto, both in its general extent, and in its sufficiency, as Guide and Rule, to lead men into the Way of Righteousness, which these men have all this while opposed; here is more of Truth confessed in this particular, in the Common-Prayer-Book, than these men will confess to, who think themselves better Reformed with their Covenants,

Ditatory, Confession of Faith and Catechisms, while yet in their Darkness they are opposing the Light of Truth within; but it is set over all their heads, and hath manifested their darkness and confusion.

V.

Now concerning Justification, the question being asked, what it is? it was answered,

Priest, To make Righteous; and S. S. confess, That Justification is by the Righteousness of Christ through Faith.

Ans. That's true, but men are not Justified, that is, made Righteous; nor in the Righteousness of Faith, without Sanctification.

S. S. Who affirms they are? we own, that Justified Persons are Sanctified.

[But in contradiction, he again affirmed thus] *We Sinners are Justified by the Righteousness of Christ, imputed; viz. Absolved from all our Sins from the beginning of our lives to the end.*

Reply, This gives a large Liberty to sin, if men may sin all their dayes, and yet think themselves absolved from all; whereas, that of *Rom. 3. 25.* which they instanced, is thus, concerning Christ; viz. *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God: It is not said, for the remission of sins past, present, and to come; nor yet of all our sins from the beginning of our Lives to the end; neither is the guilt of sin taken away, while men remain in the act of sin, as falsely was affirmed by S. S. contrary to Job 10. 14. If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.* And to be sure, men whilst Sinners, are not made Righteous, nor yet in a Sanctified State, while actually Sinfull: for while our Opposers confess, that *Justification and Sanctification are inseparable; and that we are not Justified without the work of Sanctification in us; how do they break the Neck of their own Cause, in their pleading, That men are imputatively Righteous and Justified, and actively Sinfull?*

This

This is a pleasant conceit to sooth up Hypocrites ; but when they come to see and feel the end of this Doctrine to be destruction, they will not be able to sooth themselves up with it in Hell ; nor to tell God then, that though they be really in Hell, yet they are imputatively in Heaven ; this their imagined imputation (without the Living enjoyment of the Righteousness of Faith within, or the Fellowship of Christ's Sufferings) will not save them from the sence of Anguish and Torment, when it comes upon them that live and die in their sins.

S. S. *I prove that the Righteousness by which we are saved is not within, but without ; the Saints were arrayed in White Robes ; and are not in Garments outward ? (George) Do we not wear our Clothes on our Bodies ? you do not wear your Garments within you, but without you, &c.*

Reply, This is such an Argument, as we never heard, nor read of before, because the Righteousness of Christ is compared to a Garment, or to White Robes ; he concludes it not within, but without ; it appears he will let sin have a place within, and plead for it, but not Christ's Righteousness : Doth he think it is his Garment, while he'll not receive it within ? Surely, he's grossly mistaken : And might he not as well say, that Christ, and the Armour of God, or Light, is not to be within, because to be put on ; and then, after this manner, he may as well say, that neither Faith nor Salvation, nor the Word of God are to be within, but without only, which were gross Error and Ignorance ; for the Meek are clothed with Salvation ; the Upright put on Zeal for a Cloak, and Righteousness for a Garment ; Are not these within ? surely, yes, where Truth reigns in the heart :

Here follows some of S. S. his manifest Contradictions for the Readers to take notice of.

Contradictions. { We are to turn our backs upon the Light within, as insufficient, and follow the Scriptures as the full Rule, &c.

{ It is by the Spiritual enlightning of the understanding, that the Scriptures are known. [In his Prayer] Grant, O Lord, that Error may be burnt up by thy holy Spirit, as by fire, &c.

Contr. { The Scriptures are the only Rule to guide us to Heaven, &c.

{ I mean the Will of God contained in them, not the Writings abstractively.

Contr. { The Light that is in every man is not a full Rule. Yet a Light of the Spirit of God.

Contr. { We Sinners are justified by the Righteousness of Christ imputed, or absolved from all our sins, from the beginning of our lives to the end.

{ Justification is to make Righteous; it is by the Righteousness of Faith justified persons are Sanctified.

Contr. { The guilt of our sins is taken away, not the ^{act} of sin.

{ [His Brother Priest contradicted him] viz. Men are not actually Sinners after Justification; [contradiction] yet they sin, &c.

Believers

Confratulations,

Believers are Justified by the passive Obedience of Christ upon Earth, (that is, by both his outward and inward Suffering) not by his Righteousness within.

Yet we are not justified without the work of Sanctification in us—He hath brought in Everlasting Righteousness—Christ's passive Obedience or Sufferings on Earth were temporary.

Cont.

This Light that is in every man doth not dictate that Justification is by Christ's Righteousness only.

Yet it is a Light of the Spirit of God—the Spirit makes application to us of Christ's Everlasting Righteousness.

Robert Ludgater, John Childe,
William Allen, Giles Barnadiston,
Jo. Furly, junr, George Witherley,

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*A Brief and Scriptural Examination of
the Doctrine Concerning Election and
Reprobation of Persons ; as held by
Presbyterians, and some others.*

And now concerning that private Opinion of Personal Election and Reprobation from all Eternity, held by Presbyterian Priests, and some others related to them ; their Principle may be seen in their Confession of Faith and Catechisms, agreed on by the Assembly of Divines (So called) at Westminster, and approved by the General Assembly of the Kirk of Scotland, as where they say in their third Chapter of their Confession, *That God from all Eternity, did by the most wise and holy Counsel of his own will freely and unchangeable ordain whatsoever comes to pass, and that by the Decree of God, for the manifestation of his Glory, some men and Angels are predestinated unto Everlasting Life, and others fore-ordained unto Everlasting Death ; and that these Angels and Men thus predestinated and fore-ordained, are particularly, and unchangeably design'd, and their number so certain and definite, that it cannot be either increased or diminished, &c.* And also, upon the same Principle, they add in Chapter ten, *That all those whom God hath predestinated unto Life, and those only he is pleased effectually to call by his Word and Spirit out of the State of Sin and Death, in which they are by nature, to Grace and Salvation by Jesus Christ, enlightning their minds spiritually and savingly to understand the things of God, &c.* And in Chapter eleven, *God did from all Eternity decree to Justify all the Elect ; and Christ did in the fullness of time die for their sins, and rise again for their Justification, &c.*

Observe, that it is upon this Opinion of a particular Personal Election and Reprobation of such certain designed number of persons, that these Priests, and Professors do ground their Doctrine of *Saving-Grace, or Light, being but intended and given to a few, whom (they suppose) are designed for Salvation, as also, that Grace is only free for that few, and that Christ died, and satisfied only for that select number*, according to their Principle; and that *Justification by Christ's Righteousness, imputed, is only designed for that select number*; the rest that they reckon God with-holdeth mercy from, passeth by, as having ordained them to Everlasting death and wrath, he with-holdeth both *saving Light and Grace from them*; so that they cannot avoid Hell and Damnation, what ever they do, according to this their Principle.

Ans. The Consequences and effects of this Doctrine have been very sad; first, in rendring God the Decreeer and Designer of the Destruction of the greater part of Man-kind. Secondly, It renders him the Author of Sin and Iniquity, which is the cause of Destruction, in that they here accuse him, as *ordaining what ever comes to pass*. Thirdly, it renders him both partial and cruel unto his own workmanship. Fourthly, it makes void the free extent of God's Love and Grace to Man-kind, and his sending his Son into the World; as also, renders the preaching of the Gospel to every Creature to be of no use, nor real intent, for the good of the greater part of Man-kind; so that Priests of this Perswasion might stop their mouthes, and people never spend their money for their preaching any more. Fifthly, This their narrow and partial Opinion hath been an engine for Satan to work upon, to the causing many poor Souls to despair of ever having the benefit of *Saving-Grace, or Light*, when they have believed Death and Damnation to be unalterably designed for them. Sixthly, It hath pufft up a few conceited Professors, as *Presbyterians, Independants*, and others, in secret pride, and self-confidence, as being more regarded of God, then all others, supposing themselves from Eternity to be Elected, and Grace and Salvation, or the benefits of Christ's Sufferings and Death only to be free for them, when their *states and conditions* are as *sinfull, corrupt and bad (with pride and covetousness)* as others; and therefore against them, their narrow spirit, Principle, and partial Opinion, in this matter, we do in general lay down a

few plain Scriptures, which, with many more, might be produced for the same purpose. on the behalf of God, and his goodness to man, and how equal his wayes are, and how mans own iniquity and sin being continued in, without repentance, is his ruin. As first, *Genesis* chap. 2. vers. 16, 17. *and the Lord God Commanded the man, saying, of every tree of the Garden thou mayst eat, but of the Tree of the Knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die, &c.* where note, that God was neither the Ordainer, nor Author of mans Transgression, which brought death, and occasioned his being driven out of *Paradise*, chap. 3. vers. 23, 24. but God gave man a plain Prohibition, Command and Warning to the contrary; so that God did not secretly design or decree touching man, contrary to his own pure and equal Law given to man.

Gen. 4. 6, 7. And the Lord said unto Cain, why art thou wroth? and why is thy Countenance fallen? if thou do well, shalt thou not be accepted? and if thou do not well, sin lieth at thy door: So that it is evident here, that God did not particularly design either that Cain should do evil, nor yet decree his eternal death from Eternity, seeing that in well doing he might have had acceptance; but his evil doing was the cause of his misery.

2. Dent. 30. 15, 16, 17, 18, 19, 20. See, I have set before thee this day Life and Good: I call Heaven and Earth this day to witness against you, that I have set before you Life and Death, Blessing and Cursing; therefore chuse Life, &c. And see vers. 17, 18. But if thy Heart turn away, I denounce unto you this day, that you shall surely perish, &c. Where mark, that Life and Death was set before them, that they might chuse Life, and refuse death: but, if God had particularly decreed them for death and destruction, it had been a mockery to bid them chuse life, if they could never have it: and if he had absolutely elected them from Eternity for Life Eternal, why should it be denounced against them, that they should surely perish, if their hearts turned away from the Lord? were it not an impertinent vain thing, to warn persons of such a danger, if they were absolutely secured from being liable to any such danger?

Nebem. 9. 20, 26. Thou gavest also thy good Spirit to instruct them, and with-heldest not thy Manna from their mouth; nevertheless,
they

they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets, &c. where, note, that God gave his good Spirit unto them, who rebelled, the Persecutors of his Prophets; and if such had the good Spirit given them, surely none are excepted, but all have so much of the true Light or Spirit of God given them, as shall leave them without excuse.

Psal. 81. 11, 12. But my people would not hearken to my voice; nor Israel would none of me; so I gave them up to their own hearts lust, and they walked in their own counsels: See here, they refusing to hearken to the voice of God; and their refusing him was the cause of his giving them up to their own lusts and evil counsels, and not any partial secret decree concerning them.

Isa. 63. 10. But they rebelled and vexed his holy Spirit; therefore he was turned to be their Enemy, and he fought against them: Here their rebelling and vexing the holy Spirit of God, was the cause of his turning to be their enemy, and warring against them; surely, then God was their Friend before he turned to be their Enemy, in that he had befriended them with his own Spirit.

2 Chron. 15. 15. Then the Spirit of God came upon Azariah the Son of Obed, and he went out to meet Asa, and said unto him; O Asa, and all Judah and Benjamin, hear ye me; The Lord is with you, while ye be with him; if ye seek him, he will be found of you; but if ye forsake him, he will forsake you: So that it is mens forsaking of God first, for which cause he forsakes them; and man forsakes the Lord before the Lord forsake him; and is not this a falling from Grace, to forsake the Lord.

Isa. 1. 19, 20. If you be willing and obedient, ye shall eat the good of the Land; but if you refuse and rebel, ye shall be devoured with the sword: and ver. 28. *The destruction of the Transgressors and of the Sinners shall be together, and they that forsake the Lord shall be consumed:* Where, mark upon what terms God promised good unto them; and what was the cause of destruction, but rebellion and forsaking the Lord: See likewise *Jer. 12. 17.*

Ezek. 18. 20. The Soul that sinneth, it shall die. verse 23. *Have I any pleasure at all that the Wicked should die, saith the Lord God, &c.* verse 25. *Hear, O House of Israel, Is not my Way equal? are not your wayes unequal?* and see verses 26, 27, 28, 29. Again, ver. 30. *Repent, and turn your selves from all your Transgressions, so Iniquity shall*

shall not be your ruin. And verse 32. *For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn your selves and live ye.* and Hosea 13. 9. *Oh, Israel, thou hast destroyed thyself, but in me is thy help.* See how evidently, in these passages, God is cleared, both in warning them, and in that he willetb not, nor hath pleasure in their destruction; and how Iniquity is the ruin of them that continue in it; and not any secret design or decree of God, contrary to his own Testimony given by his holy Prophets, concerning his good will for the Recovery of man out of Iniquity; as also, see *Ezek.* 33. 2, 3, 4, 5, 6, 7, 8. what is the cause of peoples destruction, and how their blood shall be upon their own heads that do not take warning; and now lets a little take notice of the Testimony of Christ and his Ministers: As first,

John 3. 16, 17. *For God so loved the World, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have Everlasting Life: For God sent not his Son into the World, to condemn the World, but that the World through him might be saved.* Surely, then God did not from Eternity design or decree the destruction of the greater part of the World, for that had contradicted the end of sending his Son.

John 12. 46. *I am come a Light into the World, that whosoever believeth on me should not abide in darkness:* So here it is manifest, that Christ is freely given a Light to those that are in darkness, that whosoever believeth on him (it is not that a designed or select number of persons only) should not abide in darkness, but whosoever believeth, &c. And see the Testimony given of him *John* 1. 9, *That was the true Light that lighteth every man that cometh into the World;* It is not said, which lighteth only a select small number.

2 Cor. 5. 14, 15. *For the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.*

1 Tim. 2. 5, 6. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for ALL, to be testified of in due time.*

Hebr. 2. 9. *But we see Jesus, who is made a little lower then the Angels, for the suffering which death, crowned with glory and honour, that he by the Grace of God should taste death for every man.*

1 John 2. *And he is the Propitiation for our sins, and not for ours only, but for the sins of the whole World.*

In all which passages observe, that the free and universal Love, Grace, and Good-will of God in Christ, is testified in the Suffering, Death or Sacrifice of Christ, for all that were dead, for every man, for the sins of the whole World; it is not said, that he died only for a few, or for a small number, Electd from Eternity, but for all men; and gave himself a Ransom for all, for a Testimony in due time: And therefore away with such Doctrines and Opinions as oppose the free extent of the Grace of God and Light of Christ, which universally is given to all Man-kind; and do not blame or lay the fault upon God any longer, as either decreeing mans destruction, or the cause of it; but lay it in the right place, upon the Rebellious and Transgressors, who hate the Light and love Darkness rather, see John 3. 19, 20.

Object. *But some object, That God loved Jacob, and hated Esau, before they were born, or had done good or evil.*

Reply, What then did he hate *Esau* for? for any to suppose he hated him for nothing, or without cause, is to render God cruel and unequal in his wayes; but those that thus object do both grossly mistake, and misplace the words: For that which was said before the Children were born, was, The elder shall serve the younger, (the mystery whereof is only known, where the two Seeds, or two Births are known) *Rom. 9. 12.* and then follows, as it is written, *Jacob have I loved, and Esau have I hated;* but where was it written before *Paul* mentioned it, it was not written or spoken to either *Isaac* or *Rebekah*; but it was written many hundred years after concerning their Successors, to wit, those of *Israel* and *Edom*, by the Prophet *Malachi*, chap. 1. and those whom God hated were the same people, that was called, *The Border of Wickedness, the people against whom the Lord had Indignation for ever;* so that it was because of their Wickedness that the Indignation of God was against them.

Object. *Again, some object, That God hath Mercy on whom he will, and whom he will be hardness; Hath not the Potter power over the Clay? &c.*

Reply, God hath concluded them all in unbelief, that he might shew mercy upon all, it is his univer- *Rom. 11. 32.*

sal Love and good will in the first place, to tender and shew Mercy in his own Son unto all both Jews and Gentiles, but it is his Justice to give them up to hardness and unbelief who reject and oppose his free Love and tenders of Mercy; for what can be the reason of hardning some, seeing this hardning is a Judgment upon them, in time? not particularly or partially design'd from Eternity, (as to particular persons simply) for its no reason for any to say, that he will harden some, because he will harden them; but because its just for him so to do, they having provoked him, and grieved his holy Spirit in them; see *Zachariah 7. 11, 12.* *But they refuse to hearken, and pull'd away the Shoulder, and stopp'd their Ears, that they should not hear; yea, they made their hearts as an Adams-sons, &c.* Therefore came a great Wrath from the Lord of Hosts. And as for his having power over the works of his hands, as the Potter hath over the Clay; who questions that? but though he made or formed man, as man, or as his Creature, he did not make him, nor ordain him to be a sinfull Rebellious man; God is not his Potter, or Former, into Sin, but the Devil; which, if man continue in, against his Maker, without repentance, then his end, which is destruction, is determin'd: For, *Who unto him that strive with his Maker; let the Potsherd strive with the Potsherd of the Earth; shall the Clay say to him that fashioneth it, what makest thou? Who unto him that sayeth unto his Father, what begetteth thou, &c?* *Isa. 45. 9, 10.* Surely, God did not make man to strive against himself, nor yet to question, or suppose evil against his Workmanship, for he is not the Author of Sin; and it is because of Iniquity that God hides his Face, and consumes people, who are the Clay, and he the Potter, *Isa. 64. 7, 8.* Now, to be sure, God doth not find fault with any thing that is proper to his own Workmanship; nor doth he consume any, meerly as his own Workmanship, but because of Iniquity; see also *Jer. 18. 6, 7, 8, 9, 10, 11, 12.* by which these partial opinionated Professors are absolutely confuted; besides, it is such as like not to retain God in their knowledge, whom he gives over to a reprobate mind, *Rom. 1. 21, 28.*

Wherefore we advise all, who tender their own Salvation, not to be byass'd or prejudiced with private and corrupt opinions of men of corrupt minds, nor yet to reject or dispise the Free Grace, or Light, of Jesus, which is freely tendered and given unto all; but every

every one wait in it, and mind its appearance in your hearts, that thereby your understandings may be opened, that you may come to know the *Election* in Christ, as chosen in him to be holy, and without blame (this Election we own) and be conformed unto his Image, even the Image of the Son of God, and know him as the First-born among many Brethren, as those that are chosen in him, through the Sanctification of the Spirit, and belief of the Truth, to be holy, and without blame before him, which is a high and precious state that many are short of who conceit and pretend themselves to be Elect Persons, when yet they are polluted, unsanctified, unregenerate, unholy, impure, unfaithfull to God, rejecting the elect Seed, the elect and precious Stone; therefore their Foundation is Sandy, their Building shattered, and the Lord our God is risen to stain their glory, and the pride of all Flesh, and yet more to confound all empty and Babilonish Professions, that are set in opposition to his Glorious Appearance in this his day.

G. W.

The moderate Reader is desired to Correct some Errors that have escaped the Press, whether they be Words, Letters or Points, and not impute them to the Authors.

PAGE 11. l. 8. read of these. p. 12. l. 37. for affirmed, r. answered. p. 18. l. 12. for no wir, r. now is. p. 21. l. 11. r. as for. l. 34. dele yet. p. 22. l. 17. for to the, dele the. p. 23. l. 33. for bare, r. bear. p. 26. l. 1. blot out them. p. 31. l. 11. r. trees. p. 34. l. 18. r. Chap. 1. p. 39. understand, or add to the names subscribed; viz. *Witnesses that these are the Priests Contradictions.* p. 44. l. 4. r. passages. l. 37. for which, r. and.

THE END.